The new China lacks such a unifying philosophy as Confucianism once furnished. Nationalism only in part fills the void. The dearth leaves many individuals sadly adrift and unhappy and is imperfectly met by an exaggerated individualism. It may prove a serious handicap to the reintegration of the nation and to the realization of a coherent, creative culture. In the middle of the third decade of the present century, as a phase of the New Tide Movement, or Renaissance, a lively debate over philosophies occurred, although without much that promised the appearance of any new virile school. Even that has largely subsided. Philosophically and religiously young China is wandering and only feebly or uncertainly struggling for a way out, and displays much of shallow, imperfectly thought out materialism and pragmatism. As yet nothing, unless it be Christianity, is emerging from the chaos which holds nearly so much of promise for the future as did the intellectual ferment of the Chou.

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